

Vol. 43 DECEMBER, 1948 No. 12

The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

Established 1862



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Who profits most?
'Tis not the man
Who, grasping every coin he can
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His weaker neighbor with a frown.
He is not worthy of his trust,
And friendless, knows his gold is dust,
He loses what he sought to gain
And finds instead of pleasure, pain.

Who profits most?
It is not he
Who shirks responsibility,
Who, hermit-like himself withdraws
To live apart from human flaws
To scoff at mortal frailties.
He turns away, no vision sees
Of life's great opportunity.
He is not mourned — why should he be?

Who profits most?
It is the man
Who gives a boost where e'er he can,
Who's on the square in all that's done,
And trusts and helps the others on;
Who puts his task above mere self
And values friends and counts them wealth,
Who profits most? Is that your quest?
"It is the man who serves the best."

NEW ENGLAND
Masonic Craftsman
 ALFRED HAMPDEN MOORHOUSE, Editor
 27 Beach Street, Boston 11, Mass. Telephone HA-6-6690

VOL. 43 DECEMBER, 1948 No. 12

*The CRAFTSMAN extends to all its
 readers throughout the world best
 wishes for a*

MERRY CHRISTMAS
 and a
 HAPPY NEW YEAR

BOLSHEVIZED MINDS The Central Committee of the Communist Party of the Soviet Union (Bolshevik) is the master mind of all Russian thought, and thought in all satellite states. It decides what is orthodox Marxism and what is bourgeois heresy. It alone determines what is "truth." It is the rock of absolutism on which ultimately Russia will beat her brains out no matter how much of the world she conquers.

The material strength of a people may not be seriously diminished by a tyranny of the arts, although there will be those ready to contest that contention. Certainly Russia's immediate power to impose her will on others is not weakened because a Shostakovich or a Prokofiev is decreed to be a "deviationist" in music, or a Pasternak in literature. The prohibition of columns in architecture as bourgeois formalism will not deprive the Soviet of any measurable economic or military force. All that may lead to cultural stagnation and a people devoid of either imagination or inspiration. But it won't disable them.

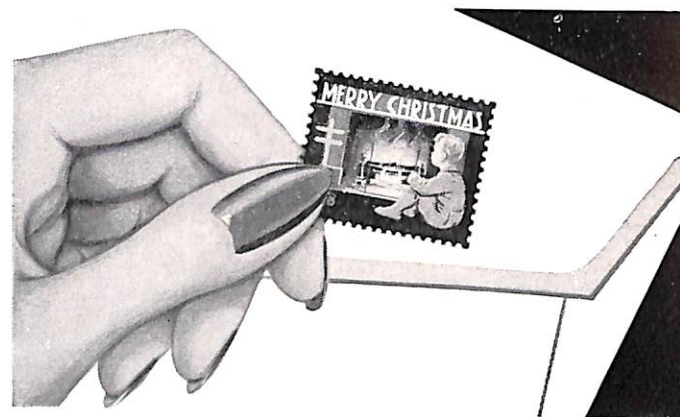
However, when a group of inbred minds in the Central Committee undertakes to determine the course of science, the decline of Russian power has begun.

Because pure Marxian dialectical materialism requires that environment be the supreme factor determining the characteristics of an individual, the committee has rejected the Mendelian theory of genetics which stresses the factor of inheritance. Here is something that is not simply a matter of esthetics, but of reality so far as world science can determine. Thomas Hunt

Morgan and hundreds of other scientists here and in Europe have confirmed the basic principles of Mendelianism, and on them are constructing important improvements in animal and plant development. These are improvements which will be denied to the Russians while they pursue their experiments along fruitless lines of Marxian unreality.

So, too, in a dozen other scientific fields. It is like the Nazis' false distinction between Aryan and non-Aryan science, that sent some of Germany's best scientists to this country—to advance, among other things, the development of nuclear fission. In the case of Russia, many of her best scientists are being in effect sterilized. Anton Zhebrak, internationally eminent geneticist, has already recanted his bourgeois deviation, and so is no longer of any real value as a scientist.

This sort of thing cannot continue very long without leaving Russia far behind those nations in which science is free to range far and wide in search of truth. Here is where the real dry rot of Russian Communism starts—in the revealed "religion" of Marxianism that will permit no deviation.—*Editorial reprinted from the Boston Herald, December 23, 1948.*



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The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States is Two Dollars a year, elsewhere Three Dollars, payable in advance. Twenty-five cents a single copy. Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston 11, Massachusetts. For the news and advertising departments call HA-6-6690.

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS
 Alfred Hampden Moorhouse, Editor and Publisher.

FREEMASONRY AND THE SEA

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I must go down to the seas again,
 The lonely sea and the sky
 And all I ask is a tall ship
 And a star to steer her by;
 And the wheel's kick and the wind's song
 And the white sail's shaking
 And a gray mist on the sea's face
 And a gray dawn breaking.

Ask the first brother you meet in Lodge what connection Masonry has with the sea and the chances are a hundred to one that he will either look puzzled and fail to answer, or tell you: "Why, none that I know of."

Yet the connection exists, perhaps the more interesting that is so tenuous.

First mention of the sea in Lodge is in the words of the first verse of Genesis . . . "And darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters . . ."

Freemasonry knows the Anchor and the Ark; it has ritual which is at times of a Wayfaring Man but as often of a Seafaring man; the trees, felled and prepared in the forest of Lebanon were conveyed by sea on floats to Joppa; a shipwrecked mariner may make a Masonic appeal which his brethren will heed; some rituals speak of an embargo upon all shipping; Moses conducted the Children of Israel through the Red Sea into the wilderness; geometry, we are taught among other things, enables the geographer to "delineate the extent of seas"; in the Master's degree we hear a prayer in which the water fail from the sea; the Temple was begun four hundred and eight years after the passage of the Red Sea.

Of the Anchor and Ark symbols, Oliver Day Street, Past Grand Master of Alabama and author of Symbolism of the Third Degree, says in part:

"The Ark as a symbol in the third degrees has been supposed by some to refer to the Jewish Ark of the Covenant, but—all the Ancient Mysteries contained allusions more or less clear to the Deluge and Noah's Ark. There being so many other symbols common to Masonry and the Mysteries, it is not surprising to find the Ark also employed as a Masonic symbol. To the pre-Christian ages, the idea of a regeneration, or a new birth, was as familiar as it is to us. In the Ancient Mysteries, the tradition of the Deluge and the Ark, by which the human race was reputed to have been both purified and perpetuated, was in a variety of forms employed to teach this doctrine of regeneration.

"In the Funeral Ritual of the Egyptians, it is by means of the Ark or boat that the deceased passed to Aahlu or the place of the blessed in Amenti. We are all familiar with the Grecian myth which represents Charon as ferrying the shades of the departed over the river Styx. The Ark has for ages been the symbol of the passage from this world to the next.

"The anchor does not seem to have belonged to ancient symbolism. Kip, in his Catacombs of Rome, says that the primitive Christians looked upon life as a stormy

voyage and that of their safe arrival in port the anchor was a symbol. Though apparently of Christian origin as a symbol, there is nothing narrow or sectarian in its significance and it may with equal propriety be employed by Jew or Gentile."

There are four references to the Anchor in the Bible, one of which (Heb. 6-19) is germane here; "Which hope we have as an anchor to the soul, both sure and steadfast . . ."

On the continent of Europe, "female Masonry" as some called it, or Masonry of Adoption, was popular in the early days of the organized Craft. Clavel, an authority on androgynous Masonry gives an amusing account which is nautical in character:

"About 1730 Female Masonry was instituted. We do not know who was its inventor; but it made its first appearance in France, and it is evidently a product of French wit. The rules of this Masonry, however, were only definitely settled after 1760, and it was recognized and sanctioned by the governing body of Masonry only in the year 1774. At first it assumed various names and various rituals, which have not reached us. In 1743 it had some nautical emblems and a vocabulary, and the sisters used to make the fictitious voyage from the Isle of Felicity under the sail of the brothers and piloted by them. It was then the order of the Happy Ones (Felicitaires), which comprised the degrees of cabin boy of captain, of commodore, and of vice-admiral, and had for admiral (that is to say, for Grand Master), brother de Chambonnet, who was its author. The candidate was made to swear to keep the secret concerning the ceremonial that accompanied the initiation. If it was a man he swore 'never to take anchorage in any port where a vessel of the order was already found at anchor.' If it was a woman, she promised 'not to receive a strange vessel in her port, so long as a vessel of the order should be there at anchor.' She was sworn sitting in the place of the commodore, or president, who was kneeling during this formality. A split in this order gave birth in 1745 to the order of the Knights and Ladies of the Anchor, which was only a refinement of the first and preserved its forms."

The dispute among rituals as to whether the second section of the master's degree should be concerned with a "seafaring man" or a "wayfaring man" is doubtless never to end; with equally good arguments on both sides, who shall decide?

The Old Testament, which gives so much to the legends of Masonry, is of little help. True, there "wayfaring men" are mentioned six times and there is but one "seafaring man," but neither is spoken of in the connection in which he appears in the third degree.

Into the merits of that friendly controversy this article would not dare to go! But of the seafaring man in another connection, some words of bygone days may not be without interest.

In the Transactions of the American Lodge of Re-

search, 1931, Richardson Wright has an interesting story to tell of real Masonic seafaring men:

"Pick up the trail of the hardy mariner in the records of Tun Tavern Lodge of Philadelphia at its communication of July 20th, 1780. (Brother Worrell, on account of his speedily going to sea, was raised to the Sublime Degree of Master Mason.) So runs the account.

"Twelve years before this, in 1768, Brother John Marsh of Portsmouth, R. I., was writing to Brother Abraham Savage, Grand Secretary at Boston, explaining why the Portsmouth Lodge was not to be represented at a Grand Lodge Communication; 'as the weather and travelling at this season of the year is very uncertain, and the great hurry of our brethren in the mercantile way, in dispatching their ships to the West Indies in order to secure their freights, makes it impossible to ascertain the members that could be present from the lodge on this happy occasion.'

"Down in Fell's Point, Md., Lodge No. 15 was composed largely of seafaring men who, while in port, received their degrees. The applications of these sailors and shipmasters were considered cases of emergency, and it was held that their home was wherever it might be. Many a mariner from a New England port would receive his degrees even though he might rarely come into the port of that lodge again. He would be raised tonight, sail with tomorrow's tide—and frequently his Mother Lodge would never hear from him again!

"What romantic glimpses these three items open up of the brethren who plied the trade of the sea in frail sailing vessels—in those days when ships were ships and not tin pots. Brother Worrell was evidently hurried through so that he might catch the tide. The Portsmouth brethren must get along on their seapath. Romantic indeed!

"Then turn to the factors that first caused the Mother Country to lay sumptuary legislation on the Colonies. What do we find? That New England skippers had captured the West Indian trade—a sore thorn in England's side.

"From New England the boats carried to the West Indies, below decks, lumber, shingles, staves, hoops, fish, pork, beef and corn, and, tethered on deck, horses and oxen. Some carried rum to Africa and brought back slaves to the West Indies. Some took sugar to Holland. Some brought mules back from Barbary to the West Indies.

"To New England they brought back sale, molasses, sugar, rum, coffee, cotton and pimento. From the molasses New England made its famous rum. Little Rhode Island alone in one year consumed 14,000 hogsheads of molasses. In fact, New England rum soon drove French brandies from the African coast trade.

"All this coastal, European and West Indian trade was very profitable to New England, but it took the profits from the pockets of English shippers.

"No, these Portsmouth brethren could not promise to attend that Grand Lodge in Boston—they were too busy starting—though quite unintentionally—one of the important causes of the Revolutionary War.

"There we have examples of both the bypath and

the highroad. If we stuck merely to the bypath of these mariners speedily receiving their degrees, we would probably only fetch up in some such a Masonic cul-de-sac as the problems of rapid raisings or making Masons at sight."

Masons have been seafaring men not only as individuals but as Lodges. In Sadler's "Life of Dunckerley" (1891) it is recorded that the records of the Mother Grand Lodge show that a warrant bearing date January 16th, 1760, was issued for a Lodge to be held on board His Majesty's ship VANGUARD. This vessel, in company with several other ships of war was shortly afterwards ordered to Quebec, Captain Swanton of the VANGUARD being the Senior Naval Officer, and Dunckerley occupying as gunner in the same vessel.

At this time the English Freemasons in Canada labored under great difficulties. After the capture of Quebec in the winter of 1759 the Masters and Wardens of some eight or nine Military Lodges, had elected as acting Grand Master Lieutenant Guinnett 47th Foot, without doubt, the first British Subaltern ever called to a Masonic Throne. The number of Masons so increased "as to oblige the Grand Master to grant Warrants from under his present authority, until opportunity might offer for them to apply to a greater."

On the 24th of June, 1760, Brother Simon Frasier, Colonel of the Highland Regiment, was elected to preside over the Lodges, and Brother Dunckerley, of His Majesty's ship the VANGUARD, who had a power from the Grand Lodge of England to inspect the state of the Craft wherever he might go, installed Brother Frasier in his high office.

Roving commissions, empowering a seafaring brother to exercise the functions of a Provincial Grand Master, "where no other Provincial is to be found," were known both before or after Dunckerley discharged the mission with which he was entrusted. The VANGUARD sailed for the West Indies in October, 1761, but in the meanwhile Dunckerley had been appointed to the PRINCE, a larger ship, for which vessel a Warrant or Charter was granted by the Masonic authorities May 22nd, 1762.

The Lodge thus established in 1762 appears to have closely followed the fortunes of its founder, for in the second edition of the Engraved List for 1764, No. 279, which in the previous issue was described as "On Board the Prince," is now represented as being held "On Board the Guadalupe."

Both "Sea Lodges" were ultimately revived on *terra firma* by Dunckerley, the one in the VANGUARD being now the "London, No. 108"; and the other in the PRINCE and GUADALOUPE having become the "Somerset House"—which after various amalgamations is now the "Royal Somerset House and Inverness" Lodge, No. 4." Mackey states that the Grand Lodge of England warranted three Naval Lodges; one on board his Majesty's ship the VANGUARD, on board the ship PRINCE at Plymouth, in 1762, and a Lodge, warranted in 1768 on the ship known as CANCEAUX at Quebec. A petition for a fourth Sea Lodge to be known as Naval Kilwinning and to be held on board the ARDENT was made, in 1810 to the Grand Lodge of Scotland, but the petition was refused. There seems to be no question as to Dunckerley being responsible for

the formation of the first of the Sea Lodges here mentioned although he had nothing to do with the third.

New York chartered four "Sea and Field Lodges" during World War One.

In the United States there is an historic example of "seafaring men" carrying Masonry from port to port. At the meeting of the Grand Lodge of the District of Columbia, November 7, 1848, a charter was ordered issued to "California Lodge No. 13" to be located "in the town of San Francisco, Upper California" for the benefit of the nine brethren presenting the petition.

They carried the Charter around the Horn to the Golden Gate in the gold rush of the day of '49 where, later, "California Lodge No. 13" became "California Lodge No. 1" on the register of the Grand Lodge of California, when that Grand Lodge was formed in 1850. This Lodge furnished the first Grand Master of the new Grand Lodge, and is a prosperous and virile Lodge to this day.

Every Master Mason at the time he is raised hears (or should hear!) of the building of the Temple. He learns that the trees, previously cut and prepared in the forests of Lebanon were "conveyed by sea on floats to Joppa." There is Biblical evidence for this, as the curious may find in Second Chronicles 2:16.

"And we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee in floates by sea to Joppa; and thou shalt carry it up to Jerusalem."

THE LEGEND OF THE CRAFT

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Some fifty or sixty old manuscripts, the "Old Charges" or "Manuscript Constitutions" of Masonry are extant. Many if not all of them appear to be copies of an older original, as yet unrecovered. Almost all of them tell the story of Freemasonry as it was believed by those who wrote; apparently, as it was known and believed by all Masons of those times.

This story is what Freemasons of this day know as "The Legend of the Craft."

It is a curious mixture of fact and fancy. Because there is so much which is obviously mythical, for a time historians scoffed at the whole. But a wiser and more critical scholarship which applied to these old documents the same careful tests which secular historians use in evaluating evidence, brought to light much that is true in the ancient tale.

In doing so they have added immensely to the romance and the color of the background of the Fraternity. A study of their work makes it a matter for regret that this most delightful illumination of times and peoples of an older day is not better known and understood by present day Masons.

The Legend of the Third Degree must not be confused with the Legend of the Craft. The latter is that curious mixture of history, fancy, fairy tale and fact,

And Ezra 3:7

"They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia."

There is something about the sea which draws brethren together; on ocean liner after ocean liner Masonic meetings have been held, that those who follow the Ancient Craft may get to know each other.

Few and small though the Masonic references to the sea actually are they are a note of color in the Masonic picture; perhaps a word may be borrowed from a singer of Masonry and say that the notes of the sea are a bar in the great symphony of Masonry; sounding the "thunder of the ritual":

As battle weary men long for the sea

Like tired children, seeking Mother's breast,

And in its restless endlessness find rest,

Its crashing surf a soothing systole;

As seeks the storm-tossed ship the harbor's lee,

So mariners upon life's deep, hard-pressed

To weather boiling trough the mounting crest,
Steer for the shelter of Freemasonry.

Her ancient waves of sound lap on the strand

A melody more God's than man's. We hear,

Like gentle murmurs in a curved sea shell

Which whispers of some far off wonderland

Where lightning flashes from blue skies and clear,

The rolling thunder of the ritual.

with its perversions of names and impossible chronology, which has come down to us in those precious old manuscripts which have been patiently unearthed from their hiding places, published by students, and which are now cherished in museums, old English and Scottish Lodges and in the hands of some individuals.

It is a matter of never-ending sorrow to the historian that shortly after the formation of the Mother Lodge in London in 1717 some zealous but ignorant brethren burned a large number of old manuscript constitutions, fearful that they contained "secrets" which, given to the world, would destroy Masonry!

However, enough escaped to provide students with a focus for study and an inspiration to look for others.

Of these, the principal examples are as follows: the dates for the earlier manuscripts are approximations but indicate the united judgment of the most learned of Masonic students.

First, of course, is the Regius Poem, or Halliwell Manuscript. It is different in character from the others, inasmuch as it is verse and also in that it gives only a partial version of the Legend which is so voluminously set forth in the rest.

The more important manuscripts are: Cooke, 1450;

Dowland, 1550; Grand Lodge Ms. No. 1, 1583; Landsdowne, 1600; York Ms. No. 1, 1600; Thorpe, 1629; Sloan Ms. No. 3838, 1646; Taylor, 1650; Harleian Ms. No. 1942, 1650; Sloan Ms. No. 3323, 1659; Harleian Ms. No. 2054, 1660; Edinburgh-Kilwinning, 1665; Aitcheson-Haven, 1666; Stanley, 1677; Tew, 1880; Lodge of Antiquity, 1686; Watson, 1897; Alnwick, 1701; and Papworth, 1720.

All but the Regius commence with an invocation, and continue with a description of the seven liberal arts and sciences which runs into a traditional history of Masonry in which its development is traced through Egypt and France into England, culminating with a description of the revival of Masonry in York at the instance of King Athelstan and concluding with a series of "charges" or regulations for the government of an operative Craft.

There is so much similarity in the manuscripts that their differences stand out sharply; the general consensus is either that the younger are copies of the older, the variations being due to carelessness or editorial fancy, or that all have a common ancestor which has not yet been found.

The whole Legend is too long for these pages and the old English in which the documents are written and the awe-inspiring spelling make them difficult reading. Yet their study has resulted in a body of information, a foundation on which rests much of our ritual and tradition, a romantic side light on our ancient brethren of time immemorial which well repays the time spent.

That readers may have some feeling of the quaintness of these old documents a paragraph is here given in the old language and spelling which are characteristic of the older documents of Masonry; this is from the Grand Lodge Ms. of 1583.

"The mighte of the ffather of heaven and the wyse-dome of the glorius sonne through the grace and goodness of the holy ghoste yet been three p'sons & one god be wth at or beginning and give vs grace so to gou'ne vs here in or lyving that wee maye come to his blisse that neur shall have ending Amen."

(The might of the father of heaven, and the wisdom of the glorious son, through the grace and goodness of the holy ghost, it being three persons and one god, be with us at our beginning and give us grace so to govern us here in our living that we may come to his bliss that never shall have ending. Amen.)

The noted Masonic scholar Robert Freke Gould condensed the Legend into some six hundred words and managed to preserve much of the quaint character of the manuscripts while modernizing the spelling and the old English sufficiently for easy reading. His handling of the subject, which cannot be improved upon, is here given in full:

"THE LEGEND OF THE GUILD opens with a recital of the seven liberal sciences—Grammar, Rhetorick, Dialect (or Logick), Arithmetic, Geometry (or Masonry), Musick, and Astronomy—all of which, however, are declared to have either been founded by, or to be comprehended in, one science—that is to say, Geometry.

"It then proceeds to narrate that before Noah's flood,

Lamech (the son of Methusael), took unto himself two wives, one of whom was called Adah, and the other Zillah. The former bare two sons—Jabal and Jubal—and the latter a son and a daughter—Tubal-Cain and Naamah. These four children founded all the crafts and sciences, and being forewarned of the impending destruction of the world, wrote their discoveries on two distant pillars, which possessed such peculiar properties that one would not sink, nor the other burn, and so were equally capable of resisting the action of either fire or water. After the flood, one (or both) of these pillars was found by Hermes, the son of Cush, who was the grandson of Noah,—and is known as the father of wise men. The knowledge thus acquired he taught to others, and at the building of the tower of Babel it came into great request under the name of Masonry. Nimrod, the king of Babylen, was himself a Mason, and sent sixty Masons, to whom he gave certain charges, to assist in the building of Ninevah.

"After this Abraham and Sarah his wife went into Egypt, where they taught the seven sciences to the Egyptians; and Abraham had a worthy scholar who was called Euclid.

"In his days the sons of the lords and great people, both lawfully and unlawfully begotten, had become so numerous that there was no competent livelihood for them. Therefore a proclamation was made offering a reward to any person who could find a way of maintaining them; wherefore Euclid said to the King and his lords, if you will give me your children to govern, I will teach them one of the seven sciences, whereby they may live honestly like gentlemen, provided you will grant me the power to rule them. Then his commission being granted and sealed, the worthy clerk Euclid took to him these Lords' sons, and taught them the science of Geometry. And he gave them charges to which he made them swear a great oath that men used in that time. Thus was the science founded there, and Euclid gave it in the name of Geometry, or as it is called throughout the land, Masonry.

"Long after, King David began the Temple of Jerusalem, and he loved Masons well, and gave them charges, and at his death Solomon finished the Temple that his father had begun, and sent for workmen into many countries, there being a king of another region, Iram (or Hiram), who supplied him with materials, and whose son, Aymon (or Aynon), was chief Master of the work.

"At this time curious craftsmen walked about full wide in divers countries; some to learn more craft and cunning, others to teach them that had but little cunning. So it befel that there was one curious Mason called Naymus Grecus, who had been at the building of King Solomon's temple, and came to France, where he taught the science of Masonry to Charles Martel.

"England in all this season, stood void of Masonry until St. Alban's time, who loved Masons well, and made their pay right good, and got them a charter from the King and his Council to hold a General Council, and gave it the name of Assembly, thereat he was himself, and made Masons, and gave them Charges.

"After the decease of St. Alban the good rule of Masonry was destroyed until the time of King Athelstan, who loved Masons well, but whose sone Edwin loved Mason much more than his father did. And for the love he had to Masons and the Craft, he was a Mason himself, and got of the King, his father, a Charter and Commission to hold every year an Assembly or Council, wheresoever himself, with the Masons, would, within the Realms of England, to correct the faults and trespasses that were done in the Craft. And he held himself an Assembly at York, and made Masons and gave them charges. And when the Assembly was met, he made a cry that all Masons, old or young, who had any writings or understandings of the Charges and the Manners concerning the science, that were before in this land, or in any other land, they should bring them forth, and some were found in Greek, Hebrew, Latin, Franch, English, and other languages. These were all to one intent, and a book was made thereof, showing how the Craft was founded, and he bade and commanded that it should be read or told when any Mason was made, and to give them the Charge."

The third and last section of each version of the Old Charges or Manuscript Constitutions, consists of the regulations and observances which every newly-admitted Mason was required to swear on the "Booke" that he would maintain and uphold. These are generally divided into paragraphs, and the first in order invariably is the injunction—"To be true to God and the Holy Church."

William Preston is credited with much of our formal dissertations on the seven liberal arts and sciences. Undoubtedly he had much to do with the conception of Freemasonry as a source of knowledge for intelligent men, but the mention of the seven in all of the Old Manuscripts including the Regius makes evident wherefrom he received his inspiration.

The curious will note the similarity of the names Jabel and Jubal with certain Masonic cognomens and the inclusion of Tubal-Cain.

"The two distinct pillars" of which one was imperious to fire and the other to water will strike a responsive chord in the minds of all who know the Stair lecture of the Fellowcraft's degree. Of course these two pillars are not to be confused with those which stood in the porch of King Solomon's Temple, as chronicled in first and second Kings, but the references to the preservation of records in our rituals seem obviously descended from these pillars of the Old Charges.

"The worthy clerk Euclid" comes curiously into the picture and, with no regard whatever to chronology, is associated with Abraham. Euclid survives in modern Freemasonry only as the father of the forty-seventh problem, and even here Pythagorus is credited with its discovery.

Again chronology is set at naught by "Naymus Grecus" who carries the science of Masonry to France and teaches it to Charles Martel. Martel was of the twelfth century, so that it is impossible that any one could have learned Masonry "at this time" (that of

Hiram) and taught it to France in the twelfth century. Yet there is a well substantiated theory that Freemasonry reached England by way of France. The allusion is curious and thought provoking.

The story of St. Alban, of Edwin and his father King Athelstan and the meeting at York (A. D. 926) is the father and mother of the "York Rite" as a division of Masonry is known in this country. The earliest of the Manuscript Constitutions or Old Charges is at least five hundred years younger than this "Assembly."

Historians, however, consider that there is much weight to be given to myth and legend, even when unsupported by documentary evidence. Not all myths or legends have truth hidden within them, of course. But when possibility is evident, and a legend is repeated sufficiently often in a number of different ways, places and times, historians are inclined to credit it as at least founded in, if it does not actually chronicle, a fact.

Moreover, when a legend or myth is partly supported by contemporary statements, and no historical chronicles contradict it, historians give added weight to the credibility of the legend.

The York and Athelstan story does have some support from history. It is known that Athelstan was a patron of many arts, as practiced in his time. He brought rest and peace to his country. He paid much attention to building, and adorned England with abbeys, towns and buildings.

That he gave a charter to form a guild of Masons is traditional. History is silent on the subject. But history is also silent on the formation of the Mother Grand Lodge in 1717! In other words, historians did not think the formation of the Grand Lodge in 1717 worth mentioning in a history of England. That does not mean that the event did not take place. Neither does the fact that no historian mentions the meeting in York in 926 mean that it did not take place. It is wholly in keeping with what history says of King Athelstan, and in the face of so many assertions in so many Old Manuscripts, even the most critical of Masonic historians does not deny its probability even while refusing to affirm its actuality.

The Legend of The Craft is no fairy story. It is not a series of absurd fictions, even though its misspelling, its confusion of people of similar names with others, its impossible chronology, have brought it the ridicule of the uncultured. Mistakes in spelling and in names, errors in chronology, confusion of persons are easily to be understood when it is considered that the story was written in an uncultured age by people of little learning, and copied and recopied, doubtless edited and re-edited, by men who lacked skill.

It is obviously a history in which fact is mixed with legend, in which truths are told symbolically, in which verity is to be found if not in the whole, then in the parts.

As such the Legend of the Craft is to be cherished and venerated by all those to whom the antiquity of Freemasonry is one of the chiefest jewels in its crown.

GOOD MASONIC BOOKS

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Any interested Mason wants to read of the Ancient Craft. But many a young Mason gets the wrong books, and loses his first enthusiasm from perusal of uninspired pages, or, worse, inaccurate and unauthoritative works.

There are a few great, many good Masonic libraries in this country. Brethren who have access to Grand Lodge libraries possess a sure guide to good Masonic reading. But for every brother who can easily reach a Masonic collection, hundreds must depend upon their own selections and stock their own small private shelves.

It is for these that this article attempts to point out some paths which lead to the real satisfaction of eager Masonic inquiry.

No authorities agree on the "best" books. In 1938 W. Norman B. Hickox of Illinois asked sixteen Masonic authorities to submit lists of what they considered the twelve most important Masonic books; from their replies he compiled and published "The Twelve Treasured Tomes of Freemasonry."

But the "twelve treasured tomes" were not unanimously selected; they represented the combined thought of the selectors, but none of the selectors agreed wholly with the final result.

"When doctors disagree, who shall decide?"

There is, then, nothing authoritative in the following suggestion of volumes for the new student. They are not listed in any order of importance; the list is not exclusive. But the books suggested are authentic and the product of recognized authorities.

Interested Masons want to know something of the history of Freemasonry, its laws, its symbols, its structure and formation, and its spiritual content.

Two histories of Freemasonry of large size are available; one by Albert Gallatin Mackey, one by Robert Freke Gould, the latter revised and brought up to date by inclusion of special histories of Freemasonry of all American Grand Lodges by historians selected by them. The Mackey history is in seven, the Scribner edition of Gould in six, large volumes.

Both are library sets and books of reference, rather than for connected and continuous reading.

Of smaller histories the one volume Gould "Concise History of Freemasonry" and the Haywood and Craig history are excellent. Gould, an Englishman, writes of course from the standpoint of his own country, as do Haywood and Craig, both Americans. But both volumes are easy reading, authentic and interesting.

A book for students, a reference work of importance, and a monument to tireless research is Past Grand Master and Sovereign Grand Commander, Ancient Accepted Scottish Rite, Northern Jurisdiction, Melvin M. Johnson's monumental "Beginnings of Freemasonry in America." It is invaluable for students of history and should have a place side by side with either Gould or Haywood and Craig.

Two special histories should not be overlooked; "Freemasonry in the Thirteen Colonies" by Jacob Hugo

Tatsch and "Territorial Masonry" by Ray V. Denslow. The first tells the really fascinating story of the Craft in the early days of America; the second the equally romantic tale of the spread of Freemasonry westward. Tatsch, alas, is no longer with us; Denslow is very much alive, but the words of both will be sources of inspiration for many a year to come.

There are many good books on Masonic law; Pound, Lockwood, Mackey are all excellent. For the small library, Mackey's "Jurisprudence" will probably be the choice, since he combines catholicity of treatment with clarity of style and simplicity of presentation of a rather abstruse subject which, without some inspiration, many readers find dull.

The reader, however, should be forewarned that Mackey's treatment of the Ancient Landmarks, authoritative and important as it was when written, has produced a storm of controversy which is anything but settled. Many eminent Masonic jurists disagree violently with his statements of the Landmarks and he is not followed in his compilation by at least half of the Grand Lodges in this country.

No one should undertake even a casual study of Masonic law without knowing the fundamental volume on which all Masonic law is based—"The Constitutions of 1723." Therein will be found "The Old Charges" and the "Thirty-nine Articles," in this book brought to light in print for the first time.

The original volume is not obtainable, of course, the few copies extant all being priceless treasures of Masonic libraries. But excellent reprints, some of them photographic, are available. If the book sets forth much that is purely fanciful and mythical, it also makes available the solid structure of principles which, modified only slightly and to fit modern conditions, are still the basis of our governing laws.

Symbolism is a large subject—so large that of making of books on Masonic symbols there is no end. Albert Pike, whose name is revered in Scottish Rite Masonry, promulgated the doctrine that every Freemason has the inalienable right to discover and interpret the symbols of Freemasonry for himself, and at times it seems as if most of them have, and then printed their results!

Oliver Day Street, Past Grand Master of Alabama, wrote "Symbolism of the Three Degrees" and during a quarter of a century the work has become standard. It is complete without being burdensome in size, and if it has less inspirational content than some of its successors, it also has a sound documentation and is based on reason. As much cannot be said for all volumes on symbolism; too many indulge in riotous flights of fancy. It is not too difficult to find grave articles on the symbolism of the apron in which much is made of its square shape and triangular flap, and many a learned lesson drawn from its supposed relationship to the forty-seventh problem of Euclid. As the square apron with triangular flap is a manufacturer's solution of the

problem of making an inexpensive apron; as original Masonic aprons were first the shapeless skins of animals, later garments with rounded corners and flaps, using modern cotton aprons as a source of deep and abstruse Masonic symbolism rather reduces a beautiful subject to an absurdity.

If the Masonic inquirer wants further to pursue the subject, let him read Hunt's "Thoughts on Masonic Symbolism." Hunt combines as do few writers the gift of careful, painstaking research with a spiritual vision and a clarity of sight of the reality behind the symbol which makes his "Thoughts" a joy.

If a reader must content himself with just one Masonic work—let us suppose the old question was rephrased "what is the one best Masonic book to take to a desert island" the answer would again have to be the inescapable Mackey. His "Encyclopedia" is the *multum in parvo* of Masonic books. Within its two volumes is history, law, jurisprudence, symbolism, structure, practice, myth, legend and fairy tale!

It has been often revised. The original copyright was in 1873: A revised edition with an Addendum by McClenachan was copyrighted in 1884; a pronouncing dictionary was added in 1896. Then came the Clegg revisions; Robert I. Clegg did much to make the old book fit modern conditions.

It is not difficult to find fault with the book—indeed, the critic's job is one of the easiest in the world with any book! But while some of the Encyclopedia is less than complete according to modern discoveries and much without inspiration, after all an encyclopedia is not the place to look for inspiration, and the volume will always stand as a great monument to its author. The Masonic world owes a debt never to be paid in this world to Mackey's brilliant mind, indefatigable energy and logical and sound scholarship. In none of his many contributions to Masonic lore are these qualities exhibited to a greater degree than in the Encyclopedia.

It is a "must" for the smallest Masonic library.

It is possible to know Masonic history, be well grounded in Masonic law, pronounce as an authority on Masonic symbolism, and still lack any real knowledge of Freemasonry. For its greatest glory and its real importance lie in its spiritual, not its material and practical content. An analogy: a foreigner desiring to be naturalized in this country might pass an examination on the Constitution, wave the American flag and be able to recite all the dates of all the battles of all our wars, the names of all the presidents and expound the doctrine of States' rights, and still have no comprehension of "the American way" or the reverence for liberty under law which is the foundation of American thought.

"Spiritual content" here does not mean a sermon on vague generalities. On the contrary, it means the realities of Freemasonry, just as the spirit of liberty under law is the reality behind the government—nay, the very existence—of our America.

Here there will be little quarrel by even rival authors if Joseph Fort Newton is first on the personal library shelf with one, two or three books. First, of course,

"The Builders," which has been translated into a dozen languages and is probably the largest selling single volume in the Masonic field. It has some law, some history, some symbolism, but it is packed from end to end with a great vision of the Ancient Craft. Not to know it is to be, Masonically, poor in mind.

In lesser degree, the same author's "The Men's House" and "The Religion of Masonry" offer the reader swift wings to take him into the high places of the fraternity, and to show him a promised land beyond the horizon, a vision of which in the Masonic heart is a possession without money and without price.

Newton "has something." Lesser writers will not cavil at the statement that he is both prophet and chronicler, with words of gold with which to adorn his visions with poetry and song.

There are collections of Masonic books available at special prices; of these "The National Masonic Library" of ten volumes and "The Little Masonic Library" of twenty volumes are representative.

The National Masonic Library contains Newton's *The Builders*, *The Men's House*, *Religion of Masonry*, *Short Talks on Masonry*, Haywood's *Symbolic Masonry* and *Great Teachings of Masonry*, McBride's *Speculative Masonry*, Johnson's *Beginnings of Freemasonry in America*, Street's *Symbolism of the Three Degrees*, and Claudy's "Foreign Countries."

The Little Masonic Library has Anderson's *Constitutions of 1723* (photographic reprint), Shepherd's *Landmarks* (two volumes), Pound's *Masonic Jurisprudence*, Ravenscroft's *The Comarines*, Newton's *Modern Masonry*, Palmer's *Morgan Affair and Anti-Masonry*, Goodwin's *Mormonism and Masonry*, Evan's *York and Scottish Rites of Masonry*, *Masonry and the Flag* (various authors), *Masonry and Americanism* (various authors), Morse's *Freemasonry in the American Revolution*, Baird's *Great American Masons*, Newton's *Masonry in the Great Light, Degrees and Great Symbols* (various authors), Wright's *The Ethics of Freemasonry*, Pike's *Meaning of Masonry*, Claudy's *The Old Past Master* and *Masonic Poems* (various authors).

These two sets of books with an encyclopedia and a good history are both a graduate and postgraduate course in Freemasonry.

In "The Twelve Treasured Tomes of Freemasonry" the Bible is given first place among Freemasonry's most important books. It hardly seems necessary to list it among Masonic volumes, but it may be mentioned that there is a so-called "Masonic Bible" which has preliminary pages devoted to articles upon King Solomon's Temple and the Tabernacle (with Biblical references) and a section of Scriptural quotations and allusions in the Masonic ritual. The book is handsomely illustrated in color.

Let it be emphasized that the books herein described are not declared to be the "best" books; they are not the "only" books. All this article attempts to do is to offer suggestions to interested brethren as to where may be found good Masonic reading, proved by experience and written by brethren who are authorities in their fields.

The Craft at Work

FREEMASONRY

No institution teaches more plainly the fundamentals of good citizenship than Freemasonry. The virtues which characterize a good citizen are found in the obligations and charges, while its ceremonies remind us of the duties we owe to constituted authority. A Mason may, of course, indulge in fair criticism, and even advocate change, in a sincere desire to champion any cause which endeavors intelligently to build a better human order. It is of the essence of a free government.

Every house where love abides and friendship is guest, is surely home, and home, sweet home; for there the heart can rest.—*Van Dyke.*

MASONIC ITEMS

The City of Lawton, Oklahoma, has issued a permit to the combined Masonic Bodies of that city to remodel and renovate their Temple, at a cost of \$15,000.

The Grand Chapters of the York Rite in the U. S. A. had a net gain of 36,803 in 1947. Texas led with 3,835, but the largest percentage was in Mississippi which was 15 per cent, with Arkansas, the next largest showing a 14 per cent gain.

A bequest of \$67,000 was made recently to the Masonic Home at Utica, New York, from the estate of William B. Kennedy.

On March 7, 8, and 9, 1948, the Grand Royal Arch Chapter of Massachusetts celebrated its 150th anniversary. St. Andrew's Royal Arch Chapter of that state, organized on August 18, 1769, is, according to the handsome brochure issued by the Grand Chapter, the oldest Royal Arch Chapter on the North American continent and possibly the oldest Chapter in the world, from the standpoint of continued existence.

A new building is shortly to be erected jointly by the Masons and Elks at Woodward, Oklahoma. The Masons are expending the larger amount, approximately \$83,000.

The Masons of Ryan Lodge No. 67, Ryan, Oklahoma, and the American

Legion Post of that city are completing a building to be occupied by them jointly to cost approximately \$26,000. The upper floor will be occupied by Ryan Lodge.

You, Life, I reckon are the leavings of many deaths.

No doubt I have died myself ten thousand times before.

—*Walt Whitman.*

MORAL LAWS WORLD'S CHANCE, 33d DEGREE MASONS ARE TOLD

A return of man to the moral laws of God is the world's only chance for peace, more than 1200 members of highest Masonic order, the 33rd Degree Ancient Scottish Rites, northern jurisdiction, were told in Emmanuel Church, Boston.

The Rt. Rev. Lewis W. B. Broughall, bishop of Niagara, Canada, preaching the sermon at a vesper service opening the five-day triennial convocation of the supreme council, warned that all else would fail if men forgot their basic Christian principles.

"In these days of world disorder and anxious tensions, when fearfulness and uncertainty abound and when the hearts of many are failing for fear," he said, "it is well for such a body as this to look to the basic principles of our living, so that we may by our lives and effort contribute to the rebuilding of a shattered world.

"Never in the history of civilization have so many good men and women been so concerned in building the City of Peace and right relations between men and nations. Yet never has there been so much tension and misunderstanding. Many expedients have been attempted, but disorder remains.

"May not the basic reason for this be that God has been forgotten or treated as of little concern and has it not been forgotten that righteousness and love are the foundations of peace.

"Military might and power politics, political bargaining and economic adjustments, as necessary as these might be, will all fail unless the basic principle and purposes of our efforts is the doing of the will of a righteous and sovereign God."

The bishop added that the situation demanded that America "order its own house" before it would be able to lead

other nations in the cause of international justice.

Other clergymen assisting in the service included: the Rt. Rev. Norman B. Nash, Episcopal bishop of Massachusetts, Bishop Benjamin F. P. Ivins of Milwaukee; the Rt. Rev. Robert G. Metters, rector of Emmanuel Church, and the Sovereign Grand Commander Melvin M. Johnson of Boston.

The services were started when the council's 46 active 33rd Degree members, wearing simple ceremonial robes, entered the church in procession, led by Johnson. Massachusetts' four active members were Johnson and Claude L. Allen of Boston and Charles E. Cooke and Arthur D. Price of Lowell.

Leading Masons Attend

Leading Masons attending included Senator John W. Bricker of Ohio and Lord Saltoun, M. C., of Fraserburgh, Scotland. Lt. Gov. Arthur W. Coolidge of Massachusetts was an usher.

TWO NEW OVERSEAS LODGES

The United Lodge of England has recently warranted two additional Masonic Lodges in two of its Overseas Districts or Masonic Provinces, one in the Transvaal and the other in Newfoundland. The new Lodge in the Transvaal will be the 71st, making that Masonic District the largest in number of Lodges, on the African continent.

The Lodge warranted for the District of Newfoundland, the only one in the North American continent under the United Grand Lodge of England, and the oldest English colony, invites the interest of both England and North American Masons. Masonry was first established on the Island of Newfoundland in 1774, but the oldest Lodge warranted and now working under the District which dates only since 1870, was consecrated in 1850.

The former areas where Masonic Lodges flourished under the United Grand Lodge of England were the Dominion of Canada, Nova Scotia, New Brunswick and Prince Edward's Island. All of the Lodges in these areas now operate under their own Grand Bodies. When the movement for independence from the Grand Lodge was taking place in the latter half of the 19th century, the Masonic Province of Newfoundland,

formed in 1870, refused to leave the Mother Grand Lodge. The Masonic Province of Newfoundland now comprises 14 lodges including the one recently warranted.

It may be added that there is considerable sentiment on the Island looking to its becoming a part of the United States. It was first discovered by Jean Cabot, the famous navigator, June 24, 1497, when he is said to have landed with his men at a point which is now known as the port of Bonavista, but the Island was not formally occupied until 1583, when Sir Humphrey Gilbert took it in the name of Queen Elizabeth. Since the treaty of Utrecht, in 1713, it has been a British possession and so recognized.

100 YEARS AGO

The cornerstone of the Washington Monument was laid with Masonic rites on July 4, 1848—just 100 years ago. Due to a shortage of funds and the approaching war between the states, work on the monument stopped in 1859 at the 156-foot level and was not resumed until 1880. The Monument was dedicated February 21, 1885. The cost, in round numbers, was a trifle under \$1,200,000, of which sum \$300,000 had been raised by the Washington National Monument Society and the balance by the Federal Government. In January, 1877, the Monument was formally deeded to the Federal Government, which then assumed responsibility for its completion.

Statistics regarding the Monument show that the new foundation consists of a mass of concrete 126½ feet square and 131½ feet deep. The Monument is 555 feet to the apex of the pyramidion. It is 55½ feet square outside at the base and 25 feet square inside. The taper of the shaft is about ¼ inch to the foot, or one inch to each 4 feet, or one foot to each 48 feet, which means that at the top of the shaft at the base of the pyramidion, it is a trifle less than 35 feet square outside. The walls at the base are 15 feet thick and at the top 18 inches. The top lookout is reached by an elevator capable of carrying 35 passengers, but it can also be reached by a stairway of 898 steps. There are landings at each of the 10-foot levels.

In the Monument 188 stones, suitably engraved and coming from states, municipalities, fraternal orders and patriotic societies, are to be seen at the various levels. Each stone measures about 4 feet by 2 feet.

In 1934 and 1935, the Washington Monument was cleaned for the first time and given extensive repairs. The cost of erecting and dismantling the tubular steel scaffolding, repointing the mason-

ry and cleaning the marble, was slightly more than \$88,000.

The Washington Monument is administered by the National Capital Parks Division of the National Park Service, Department of the Interior. It is open daily to the public from 9 a. m. to 5 p. m., and, at the height of the tourist season, over 100,000 persons a month visit it.—S. W. in "The New Age."

THE LIGHTS

Brethren do not pass between the Altar and the East in a Masonic lodge at labour because the Master is supposed to have the Great Lights constantly in view. In theory, at least, he draws inspiration for presiding over the lodge from the Altar and must not, therefore, be prevented from seeing at any time.

The custom is but a pretty courtesy but it is rooted in a fundamental conception of the Craft—that the Altar is the centre of Masonry, and that from it and the Great Light it bears flow all there is of Masonic inspiration and Truth and Light.

In lodges under the English Constitution this problem does not occur, as the Altar there is a pedestal near the Master on which lies the volume of the Sacred Law.

NEVER TOO LATE

The Rev. John Spencer Mullins Walker, now in his 93rd year, was elected an honorary member of Thomas-a-Becket Lodge, 3352, Worthing, England. Nine years ago, when 84 years of age, he made Masonic history by being initiated. According to an item in the "Freemasons' Chronicle" London, England, this is the highest age recorded of a candidate entering Freemasonry. This age is mentioned in connection with Voltaire who had satirised the Craft but became a member, in April 1778, in the Lodge des Neuf Sours (Nine Muses,) Paris, France, a few weeks before his death at the age of 84. He came into the lodge on the arm of Benjamin Franklin.

HINTS FOR THE NEWLY JOINED MASON

Don't frame your certificate (you may require it when visiting other lodges as a stranger), and it is a form of advertisement in good taste.

Don't endeavour to convey to all your friends you are a Mason, and don't respond to any casual introduction or acquaintance who, without due reason, indicates he is a Mason.

Should you be approached to propose a candidate, remember you are called upon to vouch for him as a fit and proper

person, and must have an intimate knowledge of his mode of living. "A good fellow in the office" is not sufficient.

Should you propose a candidate who is accepted by the lodge, remember it is your duty to coach him for the various degrees, but it is undesirable to propose anyone until you have been a Mason for several years.

In your early Masonic career, remember the motto engraved on the seal of your certificate, listen, observe, and be silent, unless you are in a position to contribute something of value to the business under discussion. The "risings" are not for the purpose of turning the lodge into a debating society.

If called upon to speak in a lodge, remember your comments must be addressed through the Wor. Master; under no circumstances address him as Worshipful Sir.

Treat Grand Officers and Past Masters with respect and reasonable deference, but do not regard them as some form of unapproachable superior being. They don't expect it, and often when the lodge is "at refreshment" you can ask them about points that confuse or worry you, and you will always get helpful advice and instruction. But don't try and devise conundrums on the lines of "Brains Trust" questions. You will not be popular if you do so. Endeavor to make advancement bit by bit, but let your queries be genuine, not attempts to trap your seniors into making unconsidered replies. If they themselves don't know the answers, they will say so, and try to give you your answer at some later date, so your query has helped both of you to make an advancement in knowledge.

It is bad form to toast Grand Lodge officers and Past Masters at the festive board, and no brother, of whatever rank, should toast the Master in the Chair.

At the festive board do not indulge in loud cross toasting. It is noisy and gives a bad impression of Masonic behaviour to others in nearby rooms. When the gavel call for silence obey the command promptly. Nothing shows bad discipline in a lodge more than for a Wor. Master to have to sound his gavel more than once to obtain silence. Don't carry on whispered conversations during the formal toasts, even if they are long-winded and boring to you, others are probably enjoying them.

Don't be in a hurry to rush into other degrees until you understand all you have learnt so far. You may now be invited to join other degrees, hence this caution.

Should you be a visitor at a lodge and

be called upon to reply to the visitors' toast, don't criticize the working of the Master or his officers. "Enjoy" the ceremony (good or bad according to your views it may be), but it will be carried out with sincerity and that is what really counts.

When giving Masonic salutes in lodge, give them with precision, bearing in mind their symbolic references. Never use or imply any Masonic sign outside the lodge itself, especially when toasting a brother or at Grace.

THE PRIVILEGES OF MEMBERSHIP

We are prone, many of us, to lay much emphasis on the responsibilities and duties of the Freemason, and with good reason. Admission to the Craft does involve the undertaking of a number of responsibilities, some important, others trifling, but adding up in the sum to a total large enough to have a considerable effect upon our lives. Our duties are many, and not confined to such matters as attending rehearsal or paying dues before they are overdue, but include as well matters of character and personal discipline.

To what end do we undertake what the Craft requires? Do we aspire to attain by particular steps to a more perfect life? Why do we put ourselves to the trouble?

There are various reasons. The believer in revealed religion or the student of ethics who believe in the ultimate good will reply that the main reason why we should try to live more perfectly is because it is the right thing to do. The more mundane may place it at a lower level, and invoke the doctrine of the greatest good of the greatest number; if we all lived unsocial or anti-social lives none of us would be safe or comfortable; let us therefore rub along easily and considerately, we may then expect to receive dividends from our reciprocal arrangement with the rest of mankind.

These are perhaps the main reasons, but once they have been stated there are others, some of them dependent upon the first or the second, or upon both.

Fear of penalties in the hereafter or from society is a strong sanction. Fear of not fitting into society is a form of this.

The desire for a sense of personal well-being, for a feeling of good things well done, for a sense of achievement, is another reason why people try to live amicably together.

All these operate within the body of Freemasonry. Some of them are more worthy as motives than others. But, as members not simply of society at large, but of our particular Society, what do we

expect to receive that the non-member does not receive?

First of all, a more intense form of what the non-member *does* receive. Our aims are so socially co-operative, our ceremonies are so definitely directed towards co-operation, and are so frequently repeated in our Masonic year that the lessons of living peacefully together and helping one another are more forcibly presented to the Freemason than to many who have not entered into our Society.

Secondly, there are the benefits which may be derived from membership of a society within a society; or, rather, from membership of a Society within society. In the smaller sphere we belong in a more definite way; there are fewer of us, and fraternal ties are stronger. Our common interest binds us together, we find out more about one another, we enlarge the ambit of our acquaintance.

All this fits us not only for progress in the Masonic life, but for more effective and beneficent living in the outside world, in our homes, in our work, in our relations with non-Masons as well as in our relations with those whom we have made our Brethren.

Membership of our Society has other advantages of which we are all sensible,

but which appeal to various individuals in greater or less degree.

One of these is the heritage of the Craft, the knowledge that we have been admitted to a very ancient and dignified institution, one which allows none to enter whose ideals and practice of them do not appear to be of the highest; a society which is powerful in the way in which the leaven which raises the lump is powerful. Having joined a movement, we acquire some of the strength of the movement, we become composed as men who have a definite objection are composed, we appreciate that we are in a certain tradition. How different our attitude is then from that of the misanthrope who prides himself on being an individual, the burden of whose song forever seems to be:

"I care for nobody, no, not I,

And nobody cares for me."

Not such a jolly miller, one suspects, especially if he has passed middle life. Loneliness is not exhilarating, and our interdependence, while it may be an acknowledgment of our human weakness, allows us to feel that we have the strength and the backing of the whole society.

There is much that we get out of the

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Craft, and it is a commonplace teaching that the more we put into it the more we get out. That is one of the fixed standards of social living. We make our own rewards.

The Craft is generous in its recognition of individual effort. It has many honours rather than a few exclusive ones, and it is as well that this is so. It is a check on arrogance and conceit, on seeking advancement, as well as on the converse, the devoted labour of many years left unrewarded. The greatest recognition which the Craft makes is not in any office or trappings or medallions, but in the affection and the esteem of those with one whom associates and labours. Once a Freemason becomes aware of this he experiences a fullness of heart and a contentment of mind which makes it difficult for him again to feel lonely or set apart from his fellows. When he is with Freemasons he is at home and among friends.—'N.Z. Craftsman'.

All Sorts

STILL THE MASTER

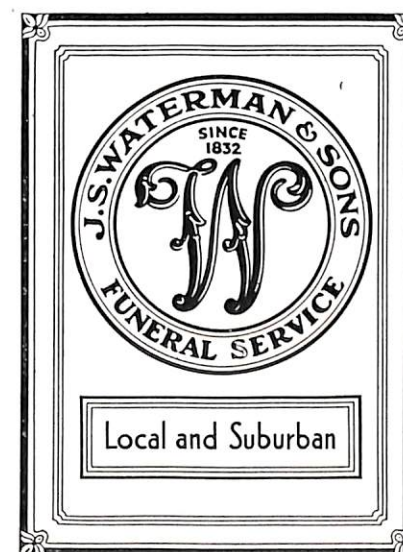
The traveling man's eyes bulged when he entered a small general store and saw a dog, seated in a chair, pushing discs about on a board with his front paws.

"You mean to tell me," he inquired incredulously, "that your dog is playing checkers?"

"Sure," replied the proprietor, "I learned him."

"Why, man, do you know what you've got there?" asked the salesman. "You could go into vaudeville and clean up a fortune with a dog as smart as that."

"Oh, I don't know," sniffed the store-



keeper. "He's not so smart. I beat him the last three games."

PETTY LARCENY

"I sent my little boy for two pounds of plums and you only sent me a pound and a half."

"My scales are all right, Madam. Have you weighed your little boy?"

TENDER AGE

Thirteen-year-old Bud had been invited to a "girls' choice" school dance. The day after the party, he reported that his girl had met him at the door of the gym, handed him a quarter and told him to go buy his ticket. They hadn't seen each other again all evening.

His flabbergasted father asked him just how the evening had been spent.

"Oh," said Bud, "the girls danced with each other and the boys ran around the track and wrestled and everybody had a swell time."

HE TOOK A LOT

An English cub reporter, frequently reprimanded for relating too many details and warned to be brief, turned in the following:

"A shooting affair occurred last night. Sir Dwight Hopeless, a guest at Lady Penmore's ball, complained of feeling ill, took a highball, his hat, his coat, his departure, no notice of his friends, a taxi, a pistol from his pocket and finally his life. Nice chap. Regrets and all that sort of thing."

SUPPLEMENT TO HISTORY

When Ethan Allen, the Revolutionary hero, was courting the widow Buchanan, he used to take a short cut to her home through the cemetery.

This desecration outraged certain religious neighbors who decided to teach him a lesson, so one night when he vaulted the fence into the cemetery, he landed in a pit six feet deep. From above came a weird moaning, ending with "Ethan Allen, what are you doing in my grave?"

Unperturbed, Allen looked up at the ghostly figure and asked, "Well, what in thunder are you doing out of it?"

DISCRETION

Philip Murray, head man of the CIO, tells the following story:

A farmer was driving along the road with his grandson and showing the boy how expert he was with the whip. "Flick that apple off the tree with your whip, Gramp." The farmer did so. "Flick that fly off the horse's head, Gramp." The farmer did so. They came across a wasps' nest on the limb

of a tree. "Let's see you take that nest off the tree with your whip, Gramp."

"Nothing doing son; they're organized."

A BITTER MOOD

A disgruntled schoolteacher submitted her resignation with this comment: "In our public schools today, the teachers are afraid of the principals, the principals are afraid of the superintendent, he is afraid of the board, the board members are afraid of the parents, the parents are afraid of the children, and the children are afraid of nobody!"

NOT A STRIKE

Seeing a neighbor's little boy playing in his front yard after school, Mr. Wilson asked him why he was not in kindergarten. "We've been laid off for a couple of days," the youngster replied.

INDUCTION FAILS AGAIN

The teacher described some of the unusual features of animals, like the neck of the giraffe, the trunk of an elephant, a camel's hump. Then she asked, Tommy, why couldn't a giraffe enter this room?"

"Because he couldn't turn the handle on the door," replied Tommy.



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